Karl Christian Friederich

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Karl Christian Friederich Krause

Heroic Pioneer for Thought and Life

A MEMORIAL RECORD

BY

Clay MacCauley, A. M., D. D.

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Berkeley, California
1925

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Clay MacCauley

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BY

Clay MacCauley, A. M., D. D.

Il y a un spectacle plus grand que le ciel,
c' est l'interieur de l'ame.—VICTOR HUGO.

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PREFACE

Many years ago, after a stay as student in the Heidelberg University, Germany, I was long resident in Dresden, Saxony. I became closely acquainted there with a prominent lecturer upon pedagogy and problems of social reform, Dr. Paul Hohlfeld. From him, when he had learned of the engrossing interest I had then in the possible attainment of a clarified Theism, I was told that I should make a study of the "Subjective Analytic and Objective Synthetic Philosophy" of Krause, the clearest exposition, he believed, of the God Idea among the works of modern thinkers. With Hohlfeld as guide, I gave months to a reading of some books by this writer. His method, particularly, and much of the content of his reasoning were to me surprisingly congenial. I could not follow him throughout over the way he went, but I willingly went far with him, especially in his "Emporleitende Theil," or that part of philosophy which he had elaborated "ascending" through a severe analytic, inductive process to a cognition or vision of God (Being) as the highest or fundamental Principle of Knowledge. From Krause I learned a new word, interpretative of theologic faith, then finding wide endorsement among theistic speculators; a word that I found intellectually most welcome,—"Panentheism." Dr. Rudolph Eucken has said, relative to this word,—"We find here lofty natures and select groups of thinkers developing a nobler, deeper religion, a religion for religion's sake. Here endeavor soars above all visible and finite forms: the idea here arises of a universal religion. The spontaneous joy in life which belonged to the Renaissance is glorified into a religion, which includes both Theism and Pantheism, Panentheism, exalting man to life unending by union with the Godhead." I read also, in the "Journal Intime" of Henri Frederic Amiel, that rare-souled Frenchman of Switzerland,—"The minds which have reached the doctrine of immanence are incomprehensible to the fanatics of transcendence. They will never understand,—these last,—that the Panentheism of Krause is ten times more religious than their dogmatic supernaturalism."

Deeply impressed by the religious and theological achievements which I then began to believe that Krause had made, I returned

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to America strongly impelled to tell in English speech—till then untold—somewhat of the story of this marvelous thinker and his thought. But much came to pass that prevented me from making any worth-while response to this impulse.

However, as the years went, I began to hear of a growing attention to the message Krause had sought to give to mankind; and of special moment, there was at length sent to me a book bearing the title, "Karl Christian Friederich Krause's Life; its Teachings and Significance." Its author, Br. Martin, had dedicated his work to the memory of the "Thinker of All Thinkers." He was convinced that Krause in his "Doctrine of Being" had brought to man that which had hitherto been wanting:—the basic essentials of thought and the universally fundamental principles of living. Martin's dedication closed with the longing that the essay he had made, and which had received commendation from the faculty of the Jena University, might add "to the honor of the Master, to the well-being of Mankind and to the Praise of God."

My prompting to tell somewhat of pertinent value about Krause and his thought was thereupon newly stimulated; it is now met by this memorial record. Martin's story aids much in my recalling biographical happenings; and I have an abundance of material besides that helps me in telling of the scientific and philosophical contributions that had their source in Krause's reflections and have made his place in history memorable.

This memorial has been long delayed; but in relation to the critical and even portentous era through which man's present dominating civilization is passing, possibly the message that Krause left to mankind has a really important service to render.

CLAY MACCAULEY.

Berkeley, California
March, 1925.

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I.

BIOGRAPHICAL SKETCH

A HEROIC PIONEER

FOR

THOUGHT AND LIFE

I.

Biographical Sketch

Karl Christian Friederich Krause was by birth a Saxon. He was born, a few months after Lessing's death, in Sachsen-Altenburg, May 6, 1781. He was the son of the chaplain of the castle there. As a child he was physically delicate and frail; but in after years, he was favored by being exceptionally well and strong until overcome by illness issuing from the severely adverse conditions that had beset him. His primary education was received in the Eisenberg schools, where he progressed far, notably in the study and practice of music, and with remarkable excellence in an acquisition of the ancient classics. Even as a boy he made a translation of Homer's Odyssey. While yet a youth he became a student at Jena, hearing Fichte and Schelling in philosophy. Soon after passing his majority, he gained the privilege of giving lectures to students there, offering himself as a candidate for a seat in the university faculty.

Then it was that the exceptionally embarrassed and even tragically unfortunate career that marked Krause's life and has long involved his reputation and influence, was begun. His judgment, particularly concerning the evolution of Society and the character and office of the State aroused the antagonism and the growing hostility of some influential dependents and officials of the Prussian Government then struggling to achieve for itself an autocratic dominion out of the mid-European chaos following the Napoleonic wars. Consequently, in 1804-05 Krause left Jena. By invitation of the Prince of Schwarzburg he took residence in Rudolstadt, where he stayed for a year busying himself with specific studies, having at his disposal the many scientific appliances and art collections there.

In the year following, Krause went to Dresden, where for the next eight years he had his home. Those Dresden years are memorable because in them Krause definitely formulated and expressed his distinguishing system of philosophic speculation and

a practical regulation of man's life. He gave to his conclusions the specializing name, *Wesenlehre,*—"Doctrine of Being,"—a novel and peculiarly enlightening reaffirmation, in the domain of reasoning and conduct, of the old philosophic datum called "Ontology."

During this period Krause found his means of livelihood chiefly as a teacher of mathematics in the Dresden Engineering Academy. He was much in the city's public library, and was a frequent visitor and student in Saxony's world-famed art galleries.

It was at this time there came to pass the event which, more than all else, was decisive in embarrassing and crippling badly Krause's personal and official career, his after-life throughout. It brought upon him an aggressive political and institutional antagonism, often even a cruel persecution, repeatedly raising barriers to his advancement and recognition as a scholar and teacher. Even for many years after his untimely death, in large measure this hostility kept his name and his thought from an extended popular knowledge and acceptance.

It had come to pass in his early youth that Krause had conceived, as a personal master-motive, an ideal for the harmonization of discordant Humanity. He had in vision a social organization that, as such, would minister to the highest attainments possible for man in Truth, Goodness, Beauty and Peace. In his elaboration as a young university teacher of this fundamental conviction he set forth principles of personal conduct and of social regulation which would inevitably be in practice subversive of the monarchical and autocratic Government that had possession of his home-land. At the very outset of his career, in Jena, consequently as already noted, he had passed beyond the favor of the directing officialdom there. But in Dresden a positively decisive event for his after-life then came to pass. Krause was led to associate himself with the Masonic Fraternity. And so characteristically did he interpret the possibilities of the Free Masonic Lodge as a preparatory means for carrying into practical realization his ideals of Human Brotherhood that he gave an engrossing attention to a study of the origin and development of the Fraternity, soon gaining for himself the name "Father of Masonic History." In 1810 he published for the use of the Order a treatise on the "Three Oldest Art Documents of Free Masonry."

This book was assumed by his political enemies to be a support to a charge of betrayal of the secrets of the Craft. Thereupon Krause was proclaimed a betrayer of his Fraternity; and the attempt was made, by a sentence secured from his lodge suspending him indefinitely from all Masonic privileges, to silence him, or at least to make him impotent as an educator of German youth. Martin, Krause's eulogist and himself a Free Mason, says of this Fraternity judgment, "Krause's real death took place on December 10, 1810;" commenting further that thereafter, though physically alive, he remained in practical favor and acknowledgement actually unknown and unfelt.—Krause's career became a series of fruitless efforts to secure for himself and his household an assured existence. He never held, with institutional authority, a chair of teaching around which he might gather groups of youths through whom he could send into the life of the people his cherished thoughts. As a candidate for university privileges he was compelled, until just before the close of his short life, to accept the limitations of a *"Privat Docent,"* permitted teacher, but with no corporate, authorized voice. More than once, however, he could have received preferment by accepting offers which he felt compelled to decline as being moves towards a degrading personal purchase. In this disastrous shadowing his whole life thereafter was passed.

But, wonderful to tell, fifty years after Krause's tragic life-career had been closed, the Masonic judgment upon him was publicly declared by official action of the Fraternity itself a lamentable wrong. Earnest attempts at reparation were made. By public proclamation, the highest justification for the work of the persecuted brother was declared;—much too late, of course, to let him have a free hearing either in the learned groups or in developing human society, yet, in some measure, taking away from his name a continuing reproach so that for the future what he had said and done might find a way into human thought and life. Later we shall review more definitely this memorable Masonic episode.

Before Krause had become resident in Dresden, he had already gained a widely extended publicity as a philosophic and scientific writer, for the most part while lecturing at Jena. His first publication was in 1802, a Latin dissertation on "Mathematics and Philosophy in their Intimate Relations." In the next year he gave a "Philosophical Outline of the Ideal of Right," and also

an "Outline for Lectures on Historical Logic." In 1804, he issued two works:—one a remarkable treatise on "Factors and Prime Numbers," and the other a suggestion of his distinguishing and master work, a "Plan for a System of Philosophy." And to this synopsis was soon added the "Philosophic Founding of the Doctrine of Ethics."

In Dresden, the decisive experience into which his ventures into historic and speculative Free Masonry had precipitated him did not prevent Krause from following on in his brave adventure for truth and human wellbeing. In 1811, he gave shape to his "Ideal for Humanity," *Urbild der Menschheit;* a vision of a possible human future to which some of the most exalting panegyrics ever offered to an intellectual and spiritual social idealization have been given by capable judges. This work is named here, because it completes the list of publications which Krause had made before he went to Berlin in 1814 to seek for himself a position in the university there.

Not long after Krause had begun work in Berlin, Fichte who had held the chair of Philosophy died. The leading candidates for his chair, it was soon seen, were Krause and Hegel. But, under the circumstances, the Prussian bound authorities not only preferred the compliant and politically safe Hegel, but they went even so far as to take measures that would prevent a tenure of instruction of any kind in their university for this discredited candidate.

Upon his failure in Berlin, Krause returned to Dresden. But in even the kindlier Saxony his return did not make real for him hopes that had apparently been well founded for securing congenial public service there. Moreover, his vigorous health then began to fail him, and bodily symptoms of serious consequence appeared. Yet, he did not in the least weaken in his consecration to the exalted ideals and efforts that had consecrated his life. Happily then, in this crisis, a friend whom he had gained in Berlin came to his aid,—a merchant, Herr Tamnau. With him, as his host, Krause was taken upon a journey of recreation; a journey for six months and longer, through Germany, Switzerland, France and Italy. Positive benefit for body and mind came to the tourist, so that upon his return he was enabled to resume and to carry far forward the studies to which he had become devoted.

At the end of this second stay in Dresden, in 1823, Krause delivered there, a course of lectures to a large assemblage on "The Fundamental Truths of Knowledge (Science) in their Relation to Life." In this series he presented the separate sciences as part of the one *Wesenlehre,* "The Science of Being." Incidentally, he sketched the history of Philosophy, a summary which is unusually masterful in its pertinent and just estimates of speculative systems, dealing to his fortunate rival Hegel a noticeably generous critique. "The Philosophy of Religion," soon afterwards appearing, is Krause's only polemic work. It was marked by a great intellectual beneficence:—it is an example of essentially amiable though strict criticism.

Much encouraged by his success as a lecturer to the public, Krause again attempted to gain a place in a standard institution for the higher learning. He went to Goettingen in 1823 and began to gather about him a group of students, becoming again a *"Privat Docent."*

For several years he continued in this humble station, feeling all the while the persistent hostility that was in constant readiness to prevent any advance in his privileges. But he never lessened his devotion to his great purpose. The first part of his "System of Philosophy,"—the "Analytic Introduction," then was published. Soon afterwards came a monograph on the "History and Theory of Music." In 1828, an abridgement of the "System of Logic" was issued with its metaphysical basis. This was soon followed by an outline of "The Philosophy of Right," and "Lectures on the System of Philosophy." The last of Krause's works that were put into print before his death was the *Erneute Vernunft Kritik* "Renewed Critique of the Reason,"—the first section of his "Fundamental Truths of Knowledge (Science) in their Relation to Life."

In this Goettingen period Krause met with a most serious manifestation of the hostility that had constantly followed him in his professional career. It was characteristic in the expression of his opinions concerning the State and Society that he was always a counsellor of peace and of obedience to "the powers that be." Long before his stay in Goettingen he had written;—"Not philosophy or philosophers were the causes of the French Revolution, but the unjust attitude of the Government of the State; the

arrogance of the rich and the privileged; and the desperate necessities of the poor of the people. Wherever these causes are at work, there, at last, will be revolution." "The excesses of the Eighteenth and of every century are certainly least of all to be ascribed to philosophers. And even if some philosophers are to blame, they were guilty, as far as they erred; so far as they yielded themselves to passions, so far as they were unfaithful to their philosophic vocation." Nevertheless, this lover of peace, this patient care-burdened man was accused with false accusations throughout, of having had part in some local political riotings. He was made a police "suspect," and was charged with being an agent of the Paris *"Comite directeur."* Because of this baseless attack Krause was forced to leave the university and Goettingen itself.

Fortunately for Krause and the welfare of his household in this disturbed year, his pecuniary resources were considerably increased by the generosity of the Princess of Schaumburg-Lippe, and a legacy from his deceased step-mother. But even this good fortune was misunderstood; and it was made use of in the persecution that led to his leaving Goettingen. He sought refuge in Munich, in the more politically independent Bavaria; but even there he was brought under secret accusations directed by Goettingen emissaries. He was soon ordered to leave the city.

After Krause's death, soon occurring, a note was found among his papers referring to this official judgment:—"What hardship I am bearing! The most humiliating and ignominious of all I have had. But so far they have not driven me from my divine vocation. And now it has become even clearer, the command:—"Work to realize the divine life! Work, apart from thy pleasure or pain, strength or weakness;—consecrating even the least of thy powers to God. God, pity thou me when the limitations of the world are beyond my strength."

Schelling was at this time in Munich in high official station in the university. He knew Krause as having been one of his students at Jena. But in this crisis in Munich he was not friendly to the persecuted man; probably because Krause had been too independent in judgment as his student hearer. This pupil had even cautioned friends against hasty and premature constructions which he thought he saw in Schelling's "Philosophy of Nature."

Because of this attitude, in all likelihood, when Krause went to Munich and some friends asked for a hearing from him in the Academy of Sciences, Schelling as president of the Academy returned to Krause his proffered manuscript by the hand of an Academy servant without cover or note. He had taken the position, so some one near him said, that it was "hazardous to hear the lectures of a man over whom a police investigation was hanging;"—adding that Krause was guilty of "St. Simonism, communism, guilt-worthy sorceries and other like oddities." Then, even after Krause had been fully cleared of the charges that had been laid against him because of the Goettingen persecution, and the Bavarian Prince of Wallenstein had sought entrance for Krause into the university faculty, seconded by the senior philosophic professor, Meilinger and other members of the faculty who cordially endorsed the recommendations of the Minister Prince, Schelling announced himself as against Krause's reception, because "the Munich university is a closed institution so far that it may not receive the novel principles of this applicant."

But Franz von Baader, himself connected with the university, though, as a devout holder of the Roman Catholic faith, not one of Krause's free-thinking advocates, opposed Schelling. Krause had been subjected to official warning to leave Bavaria, but von Baader went to his defense, and he gave himself no rest until, before the Court, he had cleared away all the misunderstandings and misrepresentations that had beset the persecuted philosopher. He secured for him, ample justification and protection. He "deeply respected" so he said, "the personal and all-pervading religiousness that filled Krause's writings. Besides, he "so highly esteemed" Krause's profundity and wide scholarship; and was "so fully convinced that a public injustice had been done, that, surely, there would be a gain for science should this man not be ignored, and should he find place alongside that held by Schelling."

At the last, then, Krause was set free as a man; and he was soon cordially received into official favor as a superior thinker, and chosen to be a teacher in Bavaria's University.

But, lamentably for him and for the realm of learning, too, this ample justification and this proffered honor came too late. The health of this heroic pioneer for human thought and life was broken beyond recovery. He sought healing at the baths of

Partenkirchen; but soon afterwards, on September 27th, 1832, Krause passed from earthly life. True, he left the world no longer successfully molested by his enemies; yet he died a real martyr to what he cherished as supreme truth for man's thought and as the best guidance for Humanity in the manifold round of life in this world.

Nearly a century has now passed since the extraordinary career we have commemorated was closed; but the product of Krause's devoted service to the mission that possessed him has remained in his stead, as always, a vital prophecy in the domain of thought, and as a harbinger of beneficent progress for man's evolving life. And, today, there are many, among the mankind who are solicitious for human welfare, who think it eminently desirable that Humanity, throughout its varied relations should appropriate as effectively as possible the profound interpretation of the realm of being and living that Krause gave.

There were, among the few to whom Krause had had access as instructor, some hearers who learned to love him, to believe with him, and who at length became convinced that among the wise guides in human knowledge and conduct this humble prophet could be revered as "The Teacher." Certainly there was one who became Krause's unwearying defender and apostle and who for a long time, himself, bore much hostility and isolation because of his loyalty to his teacher's thought and aims.

This Krause devotee was the son of a German noble, the Freiherr von Leonhardi of Frankfort. He was born in 1809,—Hermann so named,—and as a child was remarkable for truthfulness and self-reliance. In early manhood he became a student at Goettingen, but was expelled from the university because of the defense he made of Krause when subjected to the persecution which banished the teacher from the institution. Leonhardi's defense was honored by the Hanoverian Minister, then there, as "noble"; but there was no advocate for him at the place, then, able to withstand the adverse political influences at work. Both Krause and Leonhardi were banished from the institution and the town. Also, throughout the disgraceful Munich sequel following in that notorious year, 1830, Leonhardi was put under judgment along with his teacher. In more than forty judicial examinations this devoted young friend of Krause brought forward for his own

justification Krause's ideals concerning the "League of Humanity;" the plea that Krause long before had made for an association of nations, anticipating with exceptional clearness and value the present international aspiration expressed in the League of Nations and the World Court. Leonhardi was at length exonerated from any thought or act deserving condemnation by the Bavarian university, with the testimony that "it were good for every university, should its students cherish such principles." Bavaria was not Prussia.

With Krause's death, Leonhardi came forward to keep alive and to invigorate the message Krause had lived to receive and serve. And this biographical sketch may be helpfully continued by the addition of some facts which can be accepted as true of Krause,—still alive as a spiritual personality, and affecting human thought and conduct.

Leonhardi was the distinctive leader in continuing the mission to which Krause had been consecrated, signalizing his work by giving speedy publication and the widest possible circulation to the encyclopedic writings that the philosopher had left. In 1834, Leonhardi published "The Philosophy of Religion" in its relation to the theism of emotion or feeling then much advocated, and as a mediation between supernaturalism and rationalism. In this work the writer made a critical examination of the religious philosophies of Jacobi, Bouterwek and Schleiermacher. In the decade following, several other of Krause's treatises appeared edited by students that Leonhardi had gained;—"The Philosophy of the Beautiful and of Fine Art;" "The Theory of Music;" and "A New Theory of Curved Lines." In 1843, the consummate expression of Krause's speculations appeared;—"The Doctrine of Life and Philosophy of History."

Almost coincident with this advocacy of Krause's teaching, a movement of equal importance and of much farther reaching influence then was made in France and Belgium to publish Krause's message. Dr. Heinrich Ahrens, one of Leonhardi's hearers, by a peculiarly happy use of the French language, secured a wide hearing for the *Wesenlehre,* especially in its bearings upon the State and for Human Right. In 1834, Ahrens, while in Paris, was invited by the Minister of Education, Guizot, at the suggestion of Cousin, a leading philosopher, to deliver a course of lec-

tures. His response was a *"Cours de Philosophie";* an exposition of Krause's Anthropology, Psychology and Metaphysics, which became extraordinarily popular. But, needing even more freedom to teach than Paris allowed him, Ahrens went to Brussels in Belgium, and lectured with great popularity in the university there. His lectures soon appeared with a widely extended reading in Holland, too. A more extraordinary publicity followed the publication in 1839 of his *"Cours de Droit Naturel";*—a Krausean exposition. Eventually this book was translated into eight languages, and rapidly passed through twenty-seven editions, strangely, however, not finding its way into English speech. But in Belgium, France, Spain, Italy, Holland, Denmark, Norway and in Sweden it was read widely, making known effectively Krause's far advanced theory of Human Right as bearing upon the real functions of the State and setting forth the true organization and working of Human Society. Beyond question, much of the inspiration of the leaders of the sane political, social and religious reform movements which in later years, stirred the Latin countries of Europe was drawn from the "Philosophy of Right" formulated by Krause and popularized in Ahrens' widely studied lectures. Tiberghien of the University of Brussels and Sanz del Rio, rector of the University of Madrid, both pupils of Ahrens made profound impressions upon the political thinking and agitation then arising within their nationalities. Prof. Ahrens died in 1869 in Leipzig, Germany, when he was just beginning to exert a noticeably wide influence as a university teacher on many of the Saxon youth, and achieving a position of acknowledged importance among scholars.

Meanwhile, Leonhardi's devotion was gaining a gratifying recognition in his favoring Hungarian environment. He was made an extraordinary professor in the ancient University of Prague in 1849, advancing in after years to a full professorship, gaining a chair in Philosophy which he held with increasing repute until his death in 1875.

Preceding the mighty monarchie achievement affecting all the German States in the Franco-Prussian war, especially throughout the decade of the Sixties, there was a notably extending gain made for the prophetic Krausean message in Central Europe. Scholarly circles then were much occupied with the materialism and ex-

clusive phenomenalism that had entered the enlarging science of nature. But in many directions, especially in the universities, particularly in Heidelberg, Leipzig, Goettingen, Munich, Erlangen, Zurich, Nieuberg and Prague, devoted disciples of Krause,—not, however, as direct antagonists of the prevailing materialistic naturalism, but as contributors to a fuller and more adequate interpretation of Nature,—were working under their teacher's guidance and inspiration. So encouraging was this increasing teaching of Krause's *Wesenlehre* (Doctrine of Being) that a memorable step onward was made in 1868, when Professor Leonhardi issued an invitation calling for a general congress of philosophic thinkers at Prague. A surprizingly large number of thoughtful scholars and laity from several countries came together and discussed many of the most important practical problems that confront mankind. For lack of a better name the assembly was called "A Philosophic Congress." In the year following, 1869, a second gathering of even a larger number of participants and with yet more active interest assembled in the famed Roemer Hall in Frankfort.

These congresses were conducted with noticeable ability; their programs and papers were of significant historical value and of social import. And had it not been for the outbreak of the war in 1871 between France and Prussia the work done there might have gone far to open a new era in the intellectual and social evolution of Central Europe.

The papers read and discussed in these congresses are preserved in two large volumes under the name *Die Neue Zeit,* "The New Age," published in Prague in 1869 and 1872. These books are a depository of exceptionally wise and beneficient thinking, covering many of the most deep reaching questions that have arisen in man's civil and social development.

Incidentally it may be recalled here that the educator Froebel had been intimately associated with Krause, and from him had drawn much of the inspiration that guided his epoch-making methods of child education. Long after the deaths of these friends, their followers organized a "Universal Educational Association" much as Krause had proposed it in 1811 in his "Ideal of Humanity." One notable event in the Frankfort Congress just spoken of was the union of this association with the Krausean Congress.

The Franco-Prussian war, however, brought a marked check to the further popularization in Germany of the revolutionary idealism of the once antagonized social thinker whose fame had been receiving in later years the generous acknowledgement just recorded. But beyond Germany the welcome that Krause's thought had gained continued to expand in noteworthy events. Carried into Spain from France by Julian Sanz del Rio, as professor of history in the University of Madrid, Krause's message was made a leading influence among many youths who afterwards gained positions of leading effect for Spain in its political development. But Sanz del Rio's translation of Krause's "Ideal for Humanity" aroused an implacable opposition among the Spain Ultramontanists, and through them it was placed upon the *Index Expurgatorius* of the Roman Catholic hierarchy. At del Rio's death, soon afterwards, ecclesiastical services were forbidden for his funeral. But a multitude followed his body to the grave in a secular cemetery, where the distinguished statesman, Manuel de Quevedo, cast a last handful of earth upon del Rio's body with the eulogy, "The Whole Earth is Consecrated." Then, in 1875, Professor Salmeron, Giner de los Rios and many others allowed themselves to be excluded from the Madrid University rather than be bound by the Roman Catholic dogmas imposed upon it. Thereupon they founded a Free University which soon gained a noteworthy success. In Belgium, Krause's message was still more widely heard and welcomed. Professor Tiberghien's hearing was greatly increased; and there appeared from his pen several volumes interpreting Krause's thought, written to be judged as most lucid and finished literary achievements. But his "Introduction to Philosophy" had the fortune to be at once banned to the public in the Roman Catholic *"Index."*

Much more might be noted here as fitting testimonials to the extending influence of Krause—memorized as a spiritual personality,—in the west of Europe in the latter half of the past century. But, glimpses only though these memories are, they testify to a possible momentous justification of the great thinker to whom events while he was actually living had decreed dishonor and silence.

Moreover, this biographical sketch may not be closed without recollection of one more event that, late though it was in its

happening, came to pass as a crowning dignity to associate with Krause's dishonored memory.

Throughout Krause's mature life, we remember that he was barred until just before his death from all authorized prominence as a teacher in the institutions of learning where the will of a political autocracy could be effective. Because of that misfortune he had been made also an outcast from the Masonic Fraternity, and had had to bear thereby much social as well as scholastic ostracism. Even after his death this antagonism, when it could be exercised, followed those who sought to teach in his name, preventing in large measure any generous or really fair reference to him in the current schools of thought, or the records of philosophic exposition. But as time passed, evident facts about Krause's Fraternity work became so convincing, in the upper councils of the Masonic Brotherhood that the conviction grew clear that a lamentable injustice had been committed in the Order when Krause had been condemned and punished for his Masonic writings. It became clear at length that Krause's books about the Craft were, in fact, of great value to the aims and efforts of the Masonic Brotherhood, and instead of rejection, should be received and endorsed as useful aids to the Fraternity's purpose.

Political antagonism was then of no more effect in the judgments of the Order; and Krause's memory was soon honored as that of one of the most helpful and worthy of the Brotherhood. So, it came to pass that as the coming of the hundredth anniversary of Krause's birth drew near, the Free Masonic Lodge in his native town, Eisenberg in Saxony, decided to erect a monument to their dishonored brother, celebrating him as the herald of "The League of Humanity" and the prophet of Masonic good will.

The centenary of Krause's birth, fifty years after his death, thereupon passed memorably. It was made a festival testimonial to Krause as an exemplary and masterful exponent of the Masonic ideals. On May 6th, 1881, in the presence of a large and representative Masonic and scholastic gathering, a marble bust of the teacher, carved by Haehnel of Dresden from a death mask and measurements treasured by Leonhardi, was unveiled. Grouped about the bust were Krause's chief works;—"The System"; "The Ideal of Humanity"; and "The Philosophy of History and Doctrine of Life." Along with these books were several minor

treatises,—"The Science of Right"; "Logic"; lectures on "The Ascending or Analytic Inductive Part of Philosophy"; "The Renewed Critique of the Reason;" and yet other of his writings were there. Publications by some of his students were there also, and various personal relics.

The exercises were led by music dear to Krause, himself an accomplished artist in music. Then the marble bust was crowned by a wreath of laurel woven by grateful women admirers and children; and the ceremony was continued by some words of affectionate memory and devotion offered by the Krause Society. The meeting came to its close by the singing of the beautiful Lodge song, "When the last stars gleam."

After this ceremony the assembly received a message that signalized "the coming into his own," at last, of the name of the long persecuted herald of Truth and Right whose monument stood before them unveiled and crowned.

A messenger sent from the Masonic Lodge that seventy years before had banished Krause from the privileges of the Fraternity brought to the gathering the announcement that in "open session" the Lodge had revised its ancient judgment and had authorized this proclamation:—"Krause was once suspended from our Lodge for an indefinite time. But now that time is no more. Come back, our brother, into the midst of your Brethren. Your name has been inscribed in our 'Golden Book of Memory.'"

Under the portrait bust of the philosopher had been inscribed from one of Krause's writings,—*"Die Liebe traegt den Sieg davon,* "Love Bears the Victory." So, at last, the momentous wrong had been conquered.

Among the many testimonials to Krause's real worth received at that Centennial Festival was a greeting from Prof. Tiberghien of the Brussels University. That greeting may fittingly be repeated here as a close to our sketch of the career of this heroic pioneer for human thought and life;—the founder and prophet of the *Wesenlehre,* "The Doctrine of Being."

"Krause" wrote Tiberghien, "failed of recognition among his contemporaries. Even in our own day he is but little known outside the domain of scholars,—he bears that fact, in common with other great men who have proclaimed the deepest moral and spiritual revolutions. But those who are able to estimate his

achievements in their relations to earlier philosophical systems, as well as to the needs of modern Society, persist with steadfast conviction in their belief that in the teachings of this extraordinary thinker they have received the Philosophy of Harmony and of the Ideal,—the philosophy of the future. With Krause's teaching a new era in human life begins. The great thoughts—God, World, and Humanity—are now fully confirmed—incontrovertibly—through the harmonized results of both analysis and synthesis. And the principles of Natural Right, of Social Organization, of National Policy, of the Philosophy of History and of Metaphysies are set forth in the clearest light. When those who come after us shall have learned these thoughts and these fundamental principles, and like us hold fast the Ideal, then will come the time of Peace, of Good Will and of Harmony on Earth.

Our present age is an interval between two organic eras. Society is now subjected to a painful and violent crisis. Therefrom issues much that is of anarchistic portent and at times results in fearful outbreaks in Thought and in the Social Order. Those who are ignorant regard these errors as moves of progress.

Krause's philosophy has nothing to fear because of these disorderly agitations. In the highest degree it can pass judgment on them; show their causes, their delusions, their needs and whatever truth they hold. I have often noted that that which in other systems of thought has attracted attention and at times has drawn the world's applause is really involved in Krause's system, and finds there its elucidation and complete understanding.

Extravagant theories are not formidably aggressive; their refutation suffices to reduce them to silence. But the influence they may have in ethical, social and religious circles is always fraught with danger. We see in Europe everywhere their lamentable effects. When the crisis and the conflict in which we are now, shall have spent their most frightful force and the interests of Civilization have been seriously imperilled, then there will be a remedial return to a teaching that unites Order with Freedom, Reason with Science, Science with Religion, the Rights of the State with the Rights of Individuals and Communities,—the doctrine of Krause which will appear as a lesson teaching the welfare of Humanity.

II.

SOME INTIMATE ESTIMATES

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There is no room for an adequate statement in a pamphlet of Krause's voluminously elaborated philosophic system; but a few quotations from estimates of it made by intimate disciples of the philosopher will be helpful additions to this biographical sketch.

I.

The Baron von Leonhardi, as already noted, became an unwearying representative and defender of Krause upon Krause's untimely death. From him most of Krause's philosophic writings went into print; and his long professional life at Prague—1849 to 1875—was given chiefly to an exposition of his teacher's system. Leonhardi's name steadily grew in respect and influence among scholars though Prussian and Ultramontane antagonism to him was persistently active.

Thinking of method as one of the fundamentals in philosophic or scientific research, Leonhardi in an address, made in 1867, on "The Philosophy of History and Theory of Society," to a gathering of ordinarily cultivated ladies and gentlemen, where he avoided rigid technical terminology, said,—"The uncontrovertible point of departure for a clear and true investigation concerning our own selves and the world, has been discovered to be in reality the cognition of One, Universal, Absolute Being,—God.

But a clear consciousness of this ultimate truth is not originally present in man's thinking. In childhood, man is ignorant of it. Because of the abundance of that which the senses bring to perception, this consciousness is tediously delayed. Only in thousands of years of search for knowledge, amid many wanderings and conflicts, has man been enabled to reach this needed goal. The course of human development leading to a real cognition or intuition of Absolute Being involves, for the making of a permanent system of thought or knowledge, a two-fold process:—first, an *analysis* which should consist of a thorough examination of all the sources of cognition and a clarified testing of eventuating percepts

and judgments; a process rigidly *inductive,* and critical in its conclusions. Then, having posited the Principle gained, the procedure could become a *synthesis,* and move onward by *deduction* and positive exposition."

In his introduction to Krause's consummate exposition of the system of thought which he had elaborated as "The Pure, or the Universal Philosophy of History," Leonhardi wrote:—

"Krause did not build upon the ruins of former systems. Rather was he possessed by the spirit which had been released from the broken piles; and, like all who have been the greatest masters, he builded for it a shrine shaped from material which himself had gathered. He named his system *Wesenlehre,* 'The Doctrine of Being.'" He intended to indicate in the name that the fundamental "Science" or "Knowledge" should comprehend not only that which exists and the laws of its becoming, but above all should apprehend *what* exists and becomes; that is, Being itself. Krause's reasoning indicates a future which will bring Past and Present for the first time into clear intelligibility. It opens for human history a new field. The *Wesenlehre* is just that form of teaching which meets the needs of today, in that it includes both Experience and Idealism. It comprehends both with equal clarity and value. It appeals to or calls for an ideal striving and creating, yet it does not lead to an estrangement from the world of actuality and fact. It recognizes the world as intelligible;—understood as developing—speaking religiously—under the distinctive Providence of God in accordance with the eternal Divine Essence and the laws of the Divine Life.

Through the outlook upon a better future for which the *Wesenlehre* gives basis and assurance, Krause's thought avoids the incompleteness of the past and is the guide to a complete understanding of the present, teaching for the first time how to cherish at its true worth the good that has already been won.

Later in his address Leonhardi said, "The healing of the present state of the world," so Krause teaches, "may not be hoped for either first or only through external means. Especially, we may not expect health to come only or primarily from the betterment or reconstruction of the political institutions of the nations; or from a better ordering of property rights; or, indeed, from only a reinvigoration and higher culture of confessed Christianity and

co-operation of Church and State; or from the furtherance of current education alone. However important and opportune all these helps may be they can not bring the healing needed. The one main means necessary to this end is through comprehension of the whole Man; the awakening in human consciousness of the idea of Humanity as a higher whole, as the one whole Man,—all individuals, all associations, all communities and peoples being its members,—advancing in organic Society, as a grand community becoming worthy of all noble things and striving unitedly for them. Not so much a reform as a regeneration of our human mind is to be striven for. And this is to be sought through draughts drawn from the eternal source—Being and Existence,—by means of the only available medium, the Reason which is the basic essentiality of man. Of course, in all the provinces of human life their development must be carried onward through Experience and by the means gained in History, yet always as enriched and newly fruited by the eternal truths flowing from the Reason. The League of Humanity which Krause had announced to his generation and has fixed for always in the hearts of those who have received its health bearing idea, Leonhardi insisted, is the Life Order for man's future. When once clearly known he was confident that it will be accepted as bearing the healing now needed against the frightful portents for the human future with which ignorance and antagonism to it have been accompanied.

2.

Professor Heinrich Ahrens has been referred to as one of the earliest and most effective believers in the teaching for which Krause had labored to have a favoring hearing. Ahrens was peculiarly fortunate in his efforts to serve the far-advanced lessons of his philosophic guide. His advocacy of Krause's reasoning, particularly in support of his theory of Human Right; and for his exposition of the functions of the State and in the regulation and working of Human Society, were profoundly influential in the political and religious thinking of many scholars and publicists in Latin Europe.

What Ahrens thought of Krause's method in his search for knowledge will bear some repetition here as helping us much to give Krause a well understood place among intellectual leaders.

In his introduction to Krause's lectures upon "Psychical Anthropology" Ahrens wrote:—"The task of mediating between the empirical and the rational methods of thought Krause placed at the very beginning of his speculative efforts. And he solved the problem by so sharp a determination of the analytic, the synthetic and the organically constructive processes that therein he disclosed a safe path for inquiry thenceforward.

Commenting upon this fact, Ahrens gave judgment that the analytic method must begin all scientific and philosophic inquiry. In Psychical Anthropology it has for its province, first, a thorough, rigid examination of the Self manifest in consciousness in the totality of its facts and states. In doing this, formally, the examination should proceed from man's undetermined self-assertion into its parts; that is, from the Ego as a whole into its disclosed qualities or faculties; apprehending in them their essentially determining factors. In doing this, it was Krause's conviction,—making a full and exact inquiry into the different provinces of psychical activity—that the mind is ultimately impelled to a cognition of Absolute Being,—of Being as One, including in itself as Unity all existing things,—forms and qualities.

This cognition—intuition or vision—of the one Principle, that is, of Absolute Being, having been gained, the synthetic method may be taken and put into service. This method has for its province reflection upon Being and upon all forms and qualities of existence as included in and having origin in Being,—considered as One Whole Being. This process in its development evolves for thought a system of fundamental qualities or attributes of Being and of all beings as such. Intellectually they may be given character as essential notions, and named Categories.

With the products of Analysis and of Synthesis in possession, a final mental task appears, that of Construction. By construction the totality or all of the gains made through the analytic process are brought into union with the categories drawn by deduction from the Absolute Principle. A harmonious union of the two provinces of study should be sought and achieved. Both experience and ideas, systematically united should effectuate true knowledge. In this way an actual mediation of both Empiricism and Rationalism would be gained. Ordinarily, these processes are either sharply held apart or are erroneously confused. But through

them, rightly co-operating, man's genuine knowledge would be advanced.

Naturally, this result is beset with much possibility of error. In the sciences of experience, in accordance with exact and rigid observation, the analytic method is the guide; but it delivers to cognition only an uncoordinated mass of phenomena. In reflection upon the Absolute Unity, or Principle of Being reached in the study of self in consciousness, there is evolved by deduction alone a system of mere forms, empty of all substance.

And then, in attempts to unite the products of the two methods, the constructive process is itself exposed to error. Deduced notions may be applied to facts of experience with which they are not correspondent. And it is of the greatest importance that all the products of experience accumulated in the pursuit of a study should be continuously tested throughout in all its orders and degrees; and that the results of rational deduction should be fully free from gaps, and be organic.

Properly associated, however, these methods of study would constitute a structure that might continuously be farther developed; both constituents mutually correcting and complementing; each leading to the betterment of the other; and together securing for man's knowledge (Science) an endless possibility of development.

The Krausean system, since it provides for the empirical sciences their full operation, their ample justification and relative independence; since also it develops the essential notions or categories as an order that always gains richer content,—this system, though ever liable to error in detail, has opened for man's search for truth an endless and safe progress. Krause has summoned our mental powers to a new activity in all directions; he is the leader to a true conciliation between the rational and the empirical methods in man's efforts towards knowledge.

Prof. Ahrens, while holding the chair of Philosophy in the University of Leipzig in the early Seventies, was profoundly concerned over the momentous development of the masterful policy of the Prussian government then maturing; and the increasing utilitarian materialism then influential in popularized philosophy and science. He delivered some noteworthy lectures which at the time were published in the magazine, *"Die Neue Zeit."* He

held that German philosophy, since Kant, had sought to solve difficulties which Kant had with great critical acuteness made evident in the philosophical problems. These efforts had disclosed, he thought, certain deficiencies as involved in the Kantian speculation itself, and had ended in the denial or, at least, the obscuration of the three fundamental data which, as the three shining stars for the world's moral order, had been left in the Kantian system,—God, Freedom and Immortality. Ahrens spoke of the systems of Schelling and of Hegel, especially, as one sided constructions in the provinces of Nature and Mind. And he was persuaded that the work done by Kant should be undertaken anew. He held that there must be a more fundamental and thorough study of man's psychical life. Particularly had it become clear to him that the analytic method in the spheres of inner and outer experience should be utilized as the basis of deduction and construction, as against the systems of thought that had been given an *a priori* elaboration.

Krause was the earliest of the thinkers—no one preceding him—who felt the need just spoken of; and in 1823 he had already elaborated his system, developing in it both philosophic methods, the analytic and the synthetic, each for itself and both in an actual, reciprocal construction.

Kant's fundamental aim, the critical analytical investigation of the faculty of cognition received from Krause a new amplification and development. Thereby the ideal of the Reason, the certain cognition (intuition or vision) of Absolute Being—God—was really won. From this exalted gain Krause had initiated the synthetic process, bringing forward the doctrine of God and positing the fundamental principles of the orders of existence in Nature and Spirit as the metaphysical sciences. Then, however, taking up the sciences that had been secured through the analytic process and empirical research he ventured upon their construction with metaphysies into a whole of knowledge.

In a further characterization of Krause's achievement Ahrens remarked that the Kantian spirit is manifiest in it, in the analytic or ascending way with which it begins; the force of the will and the reformatory sense of Fichte appear in the practical efforts that it directs towards the science of civil and social life; we are reminded in it too of Schelling in its apprehension of Nature as a

divine, soul-full Order co-ordinated with Mind and Spirit; and we note a relationship with Hegel in the synthetic part in its metaphysics, (Logic according to Hegel), its system of the ultimate, universal notions,—Krause's categories having, however, a fulness and definiteness that Hegel did not give.

The notably basic character of Krause's thought appears in its being Organic in content. It is neither monistic nor strictly dualistic. In the absolute Unity which Krause posited there is disclosed an original Variety or variation;—there is an infinite plurality of individual beings in Being. The Universe is apprehended by him as having its source and essence in Being,—God—articulated and graded in permanent types such as are disclosed in the highest categories. God is cognized as Absolute Infinite, and Infinite Absolute Being: also, further, as Supreme Being and as Self-conscious Personality before and over the world.

The point of departure Krause had for systematic research in his analytic movement, as already noted, is that given through the initial certainty, the Ego-consciousness essentially positive though not further determined. He carried his inquiry thenceforward, sharply determined by the facts of consciousness, advancing throughout the whole province of cognition, in all its manifested kinds and degrees, from primary Sense Perception to the highest expressions of the Reason, coming ultimately to the explicit certainty of Being,—God.

At the very beginning of his speculation, it is to be remembered, Krause laid unmodified emphasis upon a purely observant investigation of sense-perception. He was convinced that in some kind of apprehensism of the relation of the psychical activity to the processes occurring in the senses are the beginnings of the most varying systems of thought so far as concerns their fundamentally determining theoretic characteristics. And consequently, Ahrens asserted, never has there been an attempt to show with such exactness the essential share in the making of sense preception taken by the psychical factor as is set forth in Krause's work. In that exhibit are recorded many new observations, showing clearly the part in sense perception that is held by separate psychical activities, for instance by attention; by the phantasy in its creation of space and sense pictures, and by the judging reason aided by fundamental notions. In Krause's researches the basic error which after

Fichte's time had found place in philosophy,—the error that the self-consciousness of the Ego arises first because of the antithesis to it of a non-Ego or another, has been removed. Because of such an opposition or antithesis it had been held that the originally unconscious activity of the Ego returns upon itself and evokes self-consciousness. But Krause has shown that there must be a more or less clear consciousness of self and of self-activity precedent to perception of an other or its activities. This important truth Krause used later in the synthetic part of his system,—in his doctrine of Being (God), positing an independent Self-consciousness in God.

It is not possible, however, in this rapid sketch of Krause's specific philosophic speculation to follow far the exposition that his devoted interpreters have made of it. Prof. Ahrens went into its depths in the lectures here superficially quoted from, carrying his hearers into a realm of reflection and practice almost wholly novel, but wonderfully suggestive and inspiring to one solicitous concerning human well-being.

Much more of Prof. Ahrens' exposition cannot be added in these pages; but in justice to Krause's memory as a pioneer for human thought and life it will be instructive to recall, somewhat, his doctrine of the Reason.

Krause did not posit the Reason as merely a higher psychical faculty or power. He thought of it rather as an essential effluence issuing immediately from Absolute Being (God), intimately associated with the sensuous intellectuality of the animal, but as an essential qualitative energy by which man possesses a superior degree of cognition, of feeling and of will, becoming thereby a three-fold being. He held that man consists of body, soul and this higher, uniting, rational spirit that should illumine and direct man's physical and psychical life through its specific ideas. This rational or ideal man, or effluence in the sensuous man, as Kant forefelt, is the source of all that is really the distinguishing human quality. As an animal-soul man, in reference to outer objects, has just simple, direct feelings, representations and impulses; but as a rational soul he makes all experiences in turn themselves objects of reflection. Thinking upon thought, the self thinks again upon its thinking: it rejoices or grieves over its feelings; it confirms or opposes its volitions. All this activity is unintellig-

ible through a simple psychic force. To an investigator of Nature it is absurd that a force can react upon itself. The Reason is the ground of the qualities that are specifically distinguishing for man. The Reason is the organ for an apprehension of the Infinite, the Absolute, the Eternal; it is the source of the unifying comprehension, and of the self-reference that is in the self-apperception of the Ego; of a self-inward and self-conscious Personality. It is the power that discloses the highest relations of man to Being and to the whole order of existence, namely, the ideas through which come Religion, Truth, Right, Good, Beauty and a Universal Harmony. Religion is therefore the union of man with God because of one essential Personality; Truth is the accord of thought or cognition with the existing object; Beauty is the harmony of form, as an excitement or agitation affecting the cognitive activity; Good is the agreement of will and act with the essence of the object, or the relation to which they have reference. Right and Morality are the means or forms by which realization of the Good is secured. Right prescribes conditions upon which the realization of the Good within all mutually conditioning relations is dependent, and morality is the harmony of the subjective motive with the Good itself. Then Ideas, through which human life in all its relations may be harmoniously ordered, appear as the principles and basic forces of a higher World Order, having its source, ultimately only in God.

The ideas of the Reason are also the ground of freedom for man; of his true self-determination. It is through the Reason that the man, as pervaded by these ideas, is exalted above mere sense impulses and becomes a judge actuated by a sensibility for Right. Man becomes free, therefore, by exaltation into this realm of ideas. Moreover the Reason is the ground for the construction of the simple sounds, through which the animal expresses its feelings, into the elements which at length evolve into articulate and reflective Speech.

In Krause's analytic psychology the doctrine has been developed which cognizes the human mind or spirit not as a transitory phenomenon in the evolving World Mind; nor, as some current scientific speculation would represent it, as a state of evolution for the simple soul that is the endowment of the animal; but rather as an original, eternal and immortal personal self who may de-

termine its volition and conduct in accordance with the Divine Order of the World.

Further, then, in its teachings concerning God and God's relation to the Universe, as already noted, Krause's system has a unique distinction. A specific feature in it is its sharp separation of the two notions, Source and Cause. In positing the notion of Source it cognizes the immanence of the world in God; but then, in holding the notion of Absolute Cause it posits the transcendence of God over the Universe and thereby gives a definite expression of God as Supreme Being such as nowhere else has been made.

The lectures from which the statements here made are drawn are continued with an elaboration minutely so logical and definite that the space here at command prevents a fitting repetition of the speaker's treatment of them. But we may note in leaving him now that he draws a clear distinction between Being thought of as Infinite—Absolute, and Being posited as Transcendent and Supreme. He is led throughout his exposition by the idea of Organism. Being as such is organic; the Universe is posited as a Whole not as a mere totality. It is thought of as Unity or whole in and of which is an immeasurable Variety; in completeness, a constituent Organism. Hence Nature and Spirit exist and have place, each for itself. Humanity is their culminating manifestation. Probably there is not in all published philosophic speculation a more comprehensive and minutely definite treatment of the Whole of the domain of existence; the universe regarded as Nature, Spirit and Humanity throughout their range of substance and relationships; than is given in Krause's encyclopedic works and is made luminous in the lectures of which we have been having these few glimpses.

We pass now from the estimate of Krause made by Prof. Ahrens, with his "hope that Krause's system of thought when it has received in connection with the present stage of philosophical inquiry a like elaboration in its theoretic parts with that it has had in its theory of State and Society it will be disclosed as one of man's most important intellectual resources." And also that "it will do much towards a revivification of the higher spiritual, moral, religious and politico—social convictions, as fundamental conditions for the overcoming of grave current errors, and for the strengthening of all the moral supports of man's social life."

3.

Dr. Paul Hohlfeld of Dresden, Germany, was a writer and teacher of wide spread reputation in the decade of the Seventies and Eighties. He had become a devoted believer in the intellectual value, and especially in the social beneficience of Krause's philosophic message. In the domain of education he was prominently active and effective. He founded "The Universal Educational Association" that had, when I knew it in 1874, fourteen branch societies and hundreds of adherents, mostly disciples of Froebel and Krause. Dr. Hohlfeld was a voluminous writer; and many of his papers are accessible in the *Die Neue Zeit* volumes. They hold an embarrassment of riches for one who is trying to utilize his exposition of Krause.

Hohlfeld claimed that the fundamental cognition in Krause's system is originally new, given by Krause in a favorite designation as the *Wesenlehre,*—"The Doctrine of Being." For those who take pleasure in foreign words Krause named his teaching *Panentheism,* or "All-in-God" doctrine; a judgment fundamentally different from that which is called either Theism or Pantheism. No other thinker, so Hohlfeld held, has ever thought of or cognized Being,—God—so deeply and clearly as He, ideally, is in Himself and in the manifoldness of His Existence. In Krause's thought God, the One Absolute, is; and He is disclosed subordinately as Nature, as Mind and as their union, whose highest form is Humanity. Thought of as being over all these forms of Being, God becomes for thought Supreme Being. So, the Universe is rationally posited by Krause as God's own, inner, subordinate realm, comprehending Nature, Mind and Humanity.

In their totality all these constituents become a Whole, as the Organism of Being. In the demonstrative elaboration of this originally new fundamental cognition, Hohlfeld claimed that Krause's work is a gigantic forward move in the history of philosophy; indeed, that it is the source and initiation of a new era in knowledge and in life. Its specific distinction is the methodic working through that Krause devoted to his fundamental cognition. He dealt first, with every finite object by induction, by analysis, by an ascending process of observation and generalization. Then he used deduction, synthesis and construction in a descent backward over the way he had gone. This two-fold pro-

cedure he held to be the law for the formation or development of real knowledge or Science. The Krausean system is not artistic or artificial, but is in truth natural, genuinely qualitative and essential. And, even should one regard Krause's system as only one of arrangement, or of convenient classification, it far surpasses in this respect all other ventures of its kind.

Here is the greatest frame work in intellectual systematization ever produced. In it, even for that which is most minute among things, a niche or function is made ready. It could be made a gigantic mnemonic, having no equal just as a convenient schematism in the record and recall of separate thoughts or cognitions; and it could give the finest and most effective service to any one who is seeking an exact mental order. It is universal, all-inclusive, embracing all objects and all sources of cognition. It has a deep Theology, an extended inclusive Cosmology, articulated in the most comprehensive degree in Physics (Theory of Nature) in Psychology (Theory of Mind) and in Anthropology (Theory of Humanity). No less does it include the qualitative sciences; as, for instance, pure Mathematics in a far larger sense than it has so far received. Moreover, from it came thoroughly grounded theories concerning Religion, Ethics, Right, the State, Education and so on. Yet further, it brings about an intelligible interjunction and interpretation of the sciences of quality with those of substance. Aesthetic is dealt with in relation to Being as such, and as Nature, and as Mind, especially in the Phantasy; and as Humanity, physical and psychical.

Noticeably of major importance so Hohlfeld says with emphasis, the Krausean system receives its content from all the sources of cognition;—from Experience, from the pure Reason and from these sources in union. It is not a system of philosophy in the ordinary sense of the word. It includes whatever is made part of the whole of Empirical Science, without seeking in any way to subordinate it to Philosophy so named, or to falsify it. And finally it posits a harmonic intellectual culmination, namely, Applied Philosophy, that is, Philosophy pervaded by Empirical Science, in a most fruitful reciprocal relationship.

Krause was not only a great thinker like Aristotle and Leibnitz, he was also one of the greatest of scholars. In positive knowledge he was a marvel. His works may be regarded as of the richest

of treasuries, holding the most valuable and the rarest materials of the experimental sciences of his times.

Further, Krause's aim was not that of a contemplative theorist. He was no Epimetheus seeking to make the past clear. Rather, was he a practical worker; he was a Prometheus, a seer, a monitor, a teacher, an educator, a pioneer as though divinely inspired for the well being of Humanity. His applied Philosophy of History is a bridge or nexus between pure theory and practice. It is a mediator of science and life; a basic power or impulse for human progress. To Krause Science (systematic knowledge), along with its self-worth becomes one of the most useful of tools.

"I will that which I learn," is one of the inevitable effects issuing from Krause's psychology. This is a basic tone in the life motive of the teacher. And Hohlfeld adds that for himself the conviction has become immovably fixed, that at some time the lesson Krause taught will certainly be learned for the service of his Fatherland and the welfare of all mankind.

It is to be regretted that we can not follow in this brief record Dr. Hohlfeld's detailed exposition of Krause's thought, especially in its bearings upon those profoundly important social factors, the State and the Church. The statement Hohlfeld made of his teacher's far advanced social and religious views gives clear reason for the severe political hostility and institutional neglect that were directed towards Krause during his persecuted life. These views while stated with marvellous moderation and philosophic calm were radically modifying; yes, even subversve of the characteristic motives and efforts of the Government then directing and even arbitrarily dominating the North-German peoples. In these views, in both civil and ecclesiastical directions, there was a leading which tended to emancipate the State from all autocracy or monarchic rule into a free Commonwealth; and in the Church to secure freedom for its fellowship from all such arbitrary hold over belief and conduct as that associated with the Papal Supremacy and an ecclesiastical dognatism.

Dr. Hohlfeld closed his exceptionally devoted tribute to Krause with a dissertation upon State and Church as affected by Krause's doctrine of Right that all believers in man's mental freedom should deem worthy of the widest circulation in the critical political and

religious agitation marking the time in which he writes. "May the German people," so he prayed, "no longer tolerate the fact that the God-possessed teachings of this their own great prophet are better known and esteemed abroad than in his own Fatherland."

III.

GLIMPSES OF KRAUSE

IN

CRITICAL REVIEWS

III.

GLIMPSES OF KRAUSE IN CRITICAL REVIEWS

Notwithstanding the silence concerning, or antagonism to Krause's system of thought in most of published philosophic criticism, there has appeared in recent years a growing and favoring attention to his extraordinary speculations. We cannot here pass this fact under adequate consideration, but some of these critiques have a source and quality that deserve notice, and will aid the purpose of our memorial of this marvellous thinker.

1.

In ERDMANN'S great "History of Philosophy," now accessible in an English translation, Krause is given a critical review at length, made with an attempted impartial care. Erdmann's statement of Krause's judgment and his use of method is, for the most part, clear and illuminating; and his summary of the philosopher's conclusions though limited and in parts inadequate is excellent. His review is commended to those who would know with some fairness what this persecuted and widely ignored seeker after the consummate truth for Humanity achieved.

Erdmann's judgment as generously formulated, after a long and definite review of Krause's work is:—

"Although, for some reasons Hegel should be given preference to Krause, this opinion ought not prevent us from recognizing Krause as having like Hegel in the most exact manner excogitated, or thought out organically that *Prius* which both Nature and Mind have, and also as having restored to Ontology what had been taken away from it by Kant." Also, "in uniting to each other, as of necessity, both the analytic and synthetic methods in philosophic speculation, Krause has accomplished, more than others, that which is demanded of the philosophers of the Nineteenth Century."

2.

Prof. ROBERT FLINT, lately of the Edinburg University, in his notably inclusive "Philosophy of History in France and Germany"

is also accessible in English speech as a reviewer at length of Krause. Flint is intentionally thorough and fair. He represents Krause as not finding satisfaction for mind and heart in the doctrines of his teachers, Fichte and Schelling, or in any anterior system. Thereupon he went his own way with a tranquil independence and perseverance worthy of all praise. He produced a system of philosophy in which he had a profound and fervent faith; and he consecrated to its elaboration and expansion an indefatigable zeal. His work subjected him to much persecution and neglect, easily explainable. Besides, his pious speculations were not such as to commend him to a people fascinated by the deductions and promises of such contemporary masters as Hegel and Schelling. Their charm must be broken before his offerings could be examined. Then, Krause's venture to write much in a reformed, purified German was embarrassing and repellent, when he could, and often did, write so admirably that one finds in his work, for instance in "The Ideal of Humanity"—*Das Urbild der Menchheit,*—the most delightful esthetic pleasure and, at the same time a moral satisfaction of the highest kind.

We can not here follow Prof. Flint's elaborate critique of Krause. But, we may repeat, along with some modifying judgments of detail, his judgment that Krause's thought probably has not only a long and honorable career before it as a system in the schools but as a power in the life of Society. So far, no one in Great Britain except a few, notably Prof. Lorimer of Edinburg have studied Krause. But in his "Institutes of Law" Lorimer has shown appreciation of Krause's juridic merits. Most characteristic of Krause, Prof. Flint adds, is the energy with which he seeks to hold the mean between Theism and Pantheism, combining the truths he believes to exist in both these faiths in a more complete belief,—named Panentheism. Also of profound interest is Prof. Flint's exposition of Krause's "Philosophy of History," describing the evolution of the Divine Life or the Universal Life, comprising in it all life as disclosed in Nature, in the Reason and in Humanity. Flint's critique of this consummate product of Krause's thinking is commended to all who would know with some adequacy the main discoveries of this wonderful pioneer in thought and life. Krause was a most earnest and consistent evolutionist in his views of the Universe apprehended as the infinite

and eternal Organism of Being. His theory of existence applies as well to the history of a drop of water, or to that of a solar system, or of the nebulae, and to the process of the formation of the individual man, or to the development of human Society or of Humanity as a whole. This critique is well worth the reading for any one who would learn something definite of Krause's supreme aims and ideals.

3.

In recent years Prof. Otto Pfleiderer of the University of Berlin, widely known as one of the most liberal and prophetic of the philosophers of Religion has made an estimate of Krause's system of philosophy in his "Philosophy of Religion" that brings this neglected thinker well to the front as an important factor to be considered in the critical political and social era that mankind have now entered.

"The large proportions and the strict and almost artistic method of its execution says Pfleiderer, certainly make Krause's philosophy one of the most remarkable phenomena in the history of philosophy. And the slight attention which it still obtains can be explained, not quite excused, from the difficulty of the curious purism of language which the thinker was led to employ. This system is an Absolute Harmonism. And as Leibnitz was related to Jacob Boehme so is Krause related to Hegel, to Goethe and Schiller. With Krause the idea of God is developed in a clear and unbroken advance of thought. It is set forth in an uncommonly rich and fruitful statement equally removed from the empty abstractness of the Absolute of Spinoza, of Schelling and of Schleiermacher, and from the fantastic, mythological thought of Schelling and of Baader. One conspicuous merit of Krause lies in his taking temporal life as a moment in God. By doing this, while distinguishing it from God's Eternal Being and thereby distinguishing between the eternal and divine Causality, and God's temporal, progressive Causality, he made it possible to think of God as in a much more inward and living relation to the life of Humanity than is generally the fact.

"Krause's system closes with a prophetic gaze towards a Union of Humanity based on a pure, full knowledge of Being (God) and manifesting itself in a pure and universal brotherly love.

This system is a fair monument of a spirit that was distinguished alike by a rare nobility of heart and disposition and by an uncommon profundity and force of speculative thinking."

4.

Noticeably of significance for the purpose of the present memorial record are the attempts which Krause made to further the world's international peace. In the transactions of the Grotius Society of Great Britain, Vol. IV. in 1918, W. Evans Darby, L. L. D., speaking of "The League of Nations," said, "Another proposal which saw the light about 1815 is, from the point of view of our present discussion, even more worthy of our attention and consideration. It has the merit of being more germane. It is the work of a German thinker, Karl Christian Friederich Krause. Professor Hastie of Glasgow has pertinently described Krause as "one of the greatest thinkers of the modern world;" as "above all to be regarded historically as the most truly instructive religious thinker of the Nineteenth Century;—as "the most fertile elaborator of the modern principle of Federation in its manifold forms and applications."

"Krause was profoundly interested in the political changes of his time, especially in the means which might be found and made most effective for the peace and happiness of distressed mankind. He was evidently sympathetic with the high purpose of Kant's "Essay on Perpetual Peace." But he, too, had received the vision of an ideal which if realized would bring about man's deliverance from the woes that were oppressing the world. Seeing the successful sovereigns of his time, in having regained their thrones, were giving benevolent promises to their peoples, Krause ventured to offer a way through which Justice in the full sense of the word might receive homage from both rulers and peoples. On May 24, 1814, he issued a memorable proposal under the title, "A Proposition for a European League of States as a Basis for Universal Peace and as a Just Defense against all Attacks upon the Peace of Europe." His aim was to show how "the Alliance" of the first Powers of Europe then effected—afterwards "The Holy Alliance,"—might become permanent and useful; attracting to it other Powers and creating a "League of the States of Europe" that would be just and permanent. Dr. Darby added, 1918,—

"so say we still after the lapse of more than a century," only for "Princes" we must today substitute "Peoples." (Extracts from a paper read before the Grotius Society, November 11, 1918.)

Krause's "Proposition for a League of Nations" was given in full in a booklet published by the present writer, 1917, in Japan, and in 1920 reprinted in the American "Advocate of Peace" in Washington, D. C.

The latest worth-while appreciation of Krause appearing in English speech, known to the present writer, is an enthusiastic eulogium offered by Dr. James Lindsay of Scotland in his "Philosophical System of Idealism" published by Blackwood and Sons, of Edinburg, in 1917. Its reading will well repay one who wishes to know at length the ideal qualities of Krause's speculation by an unprejudiced critic.

5.

These glimpses of Krause taken from recent expositions and critiques of the philosopher may fittingly be left in association with some passages from the devoted ascription to Krause's work given by Professor Tiberghien of the University of Brussels in his essay, widely known in Belgium and France, as the "Introduction to Philosophy."

"It is our judgment" Tiberghien wrote "after a twenty-five years of study of all the systems of philosophy, ancient and modern, that Krause's teaching is not only a work of progress but an innovation. It is the most decisive reform that has been accomplished in the world of ideas since the Renaissance.

"No one better than Krause has determined the being of God, the nature of the Universe, and of Man. No one has better conceived the development of the Social Organism upon the basis of equality, of liberty, and of association, in respect to the great institutions which have continuously nourished the social life,—religion, the family and property. No one has better reduced to unity, or better demonstrated by means of the combined resources of direct cognition and deduction, the chief truths which concern either the physical and moral order of the world, or the progressive movement of civilization over our globe. Metaphysics, logic and mathematics; psychology, art and language; morality, right, re-

ligion and the philosophy of history have all been submitted to criticism in Krause's system; they have all been passed through the sieve of both analysis and synthesis; and, after examination, they have all faithfully borne witness to the divine character of Organization, for the reason that all have their being in God, and are bound together in and with God, in the harmony of the Universal Life.

"Krause's thought does not bear the imprint of the genius of a race but of the genius of Humanity; it addresses itself to the common reason, and gives satisfaction to the aptitudes of all peoples. In these critical days, when Society is running the risk of dissolution; when the principles of morality; the existence of God; the sancity of marriage; reverence for right and truth, are constantly subjected to question, it will, ere long, be recognized that Krause's teaching is a doctrine of safety by which troubled convictions can be confirmed, the indifferent inspired with trust, and which can guide men of good will in the way of the Ideal."

IV.
SOME APHORISMS FROM KRAUSE'S WRITINGS

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1. Experience is richer than all Speculation.

2. It is a fundamental task for the Philosophy of History to observe and to regard the laws of the Evolution of Life in actual life.

3. It is a constitutive principle of knowledge that ideas and experience must harmonize. If they do not harmonize, either the vision of the ideas or observation of the phenomena of experience, or of both, err,—wholly or in part.

4. The mental and social life that is given to man by birth; his environment in Home, State and Church, is to the unscientific or prescientific person, as it were, a second nature, given as naturally as the life of the earth. He does not reflect that his life is free, and can and should be directed by means of his freedom. In this slumber of the spirit are, ordinarily, peasants, hand-laborers, teachers, priests and kings.

5. He who is absorbed in single, specialized knowledge of any kind, is like one who sits before a screened lamp and fixes his eye only upon the point illumined. Everything else is to him veiled, or hidden in darkness. But in the pure light of day; in the sunlight of knowledge having its source in God, even the single essentiality or phenomenon would be better perceived than in the delusive lamp-light.

6. In reference to ethics and beauty, culture, with most men, is comparable to a calico-print. But to the God-inward man it is more like the inward woven pattern of damask. To him the color is not of the piece but of the threads that are in the weaving.

7. Those who fancy that they are external to God are under the same delusion that possesses those who think that they are upon the earth. Men are really in the earth, at the boundary between its solid and liquid spheres. To those who forget God there is an experience like that which those have who forget that

by gravitation they are drawn to the earth's center. They also forget that they, with the earth, are in constant revolution about the sun.

8. Those who sit in the gloom and with a candle's light, often long follow a play of shadows upon the wall, when the sun has for some time risen anew. This they do just so long as they do not open the shutters, or come out into the open day.

9. Matter is not something that is hostile to Nature's life. It is rather the originally essential, pure, positive basis of the life of Nature. Nor is matter hostile to the life of the spirit,—unworthy, or lowering, or the cause of evil.

10. It is true that not every man is God-conscious; but it is also true that every man can be conscious of God; and he would be, were his environment as it should be. That we are self-conscious is evidence of our rationality; but it is not evidence of our having reached the fully essential development of consciousness. That comes through intuition of Being—God—whereby we certainly learn to know ourselves as finite beings who are *Wesenaehnlich*—(God-like.)

11. Only the philosopher finds in the marvels of the world which appears, a constant revelation of God. He values the phenomenon, as far as he perceives it, as part of a beautiful scene in the eternal drama of the development of the world,—as an organic part in the eternal productivity of the Absolute; as an act that is harmonious in the Eternal Creative Work.

12. The more, and the more fundamentally, the more extendedly, the more comprehensively and the more richly one studies history the more will he perceive that the Past is intelligible, or is to be comprehended, under the same ideas and ideals as those that will operate in the Future.

Without this understanting, history can not teach anything that will help the future to be more proficient or wiser than the past.

Experience itself shows that through experience *as such* nothing is put forward. Through cognition of Being, in and with experience, advance is made.

13. Here are truths to be essentially learned and never forgotten:—

a. Man as a whole is above intellection and feeling in morally free volition and conduct.

b. Intellect and feeling are co-ordinate; and they co-determine each other as light and heat.

c. Man's striving after real knowledge exerts a quiet, inner influence upon the whole life of Humanity—of society and of individuals. Especially, do the interests of Religion, of the State, of Family and of Social Relationships go only so far as ideas and ideals resulting from scientific inquiry appear in the life of the peoples and in the direction of events.

d. Consequently, the position of those who consecrate themselves to search after Truth—Science—is in this respect of the first and most esential dignity and worth.

e. That all the sciences are interdependent, and, as so connected, should enter and become practical in life.

f. That Science and Learning may not be confused or exchanged; yet because of the interrelationship of the sciences Learning has a value.

14. The earth exists and has its life, as an organic part of the solar system; yes—as a part of the whole celestial system. Therefore the observer should see it as it is in the creation of it made in his phantasy, and in his spiritual idealism which, over time and space, holds space and time, within itself, as infinite.

15. The "eternal life," is usually thought of only as a uniform, perpetual, endless future. Men do not have the presage or feeling that the "eternal life" is of the one, endless Present which consists as well of the one, infinite Past and of the one, infinite Future.

16. The truth, purely as such, never does harm; but mixed with falsehood, so far as falsehood is there, not further, harm may appear.

17. How my eyes are opened to the true relation of Europe's history, in its science, art and manner of life, to the lordliness or excellence of Asia. To know this and to associate itself with it is Europe's next duty;—to reconcile itself to its mother and to enter as a grateful daughter the original family circle.

18. History can be called European just so far as it has flowed from European sources. Asiatic history, in this sense,

should be made antithetic to that of Europe, and then wrought into union with it.

19. The enfranchisement and uniting of nations, while on the lower steps of culture, come to pass under conditions like those of the begetting of wild animals,—in strife and with pain.

20. The more fundamentally and widely true culture is extended over the earth, the more certain it is that the tragic law under which the nations that have borne the world's Civilization have been destroyed or become degenerate, will be nullified. Herein lies hope for the Old World.

21. As with individual men so with separate Peoples; they develop in one or more specific phases of the human vocation. For this reason they become more or less one-sided, and seclude themselves from international reciprocity.

22. Europe is physically so conditioned that it can first realize a League of Nations.

As everything of itself and in accordance with eternal Causation must first be independent or self-dependent before it can enter the synthesis of antithetic things, so with Peoples and States;—they must first be individualized, independently isolated, free from inter-relationship, asserting their individuality through war and the like; then generating an International League, in which they will be united, not by being changed, but by yielding in some measure their individualities.

Only (1807) through an amiable and vital synthesis of their specific cultures can Asia and Europe progress wholesomely; what character has the culture of America?

23. War as the blood-shedding of nations is compared with the taking of blood from individual men. But the comparison is fundamentally false. The nation is not related to the individual as the man is to his body. In this comparison there is the deepest disesteem of the man.

24. Governments that subordinate the life and the goods of life of individuals and of social personalities to the arbitrariness of one man; and, in general, to arbitrary authority, thereby denying Right to all, do not, themselves, deserve to be thought legitimate or to be perpetuated.

25. Despotic governments strive in vain to hem in freedom of soul,—in science, in literature. The hunger of the spirit is mightier than that of the body;—and it can not be stilled by games and gifts.

26. The prescientific man does not become intelligent or wise merely through individual experience. Thereby he is not made either sagacious or rational. But through the Reason he reaches understanding also; and through both he gains a real, plan-orderly, plan-reflective experience. History confirms this.

The endeavor to live in accordance with a new Idea, always conflicts with experience had hitherto; and with the present course of the world. Remember Socrates, Jesus, and their kind.

27. Even the germ of a new idea or ideal entering human life and through only one man,—that can never be destroyed. So has it been with Judaism; with Christianity and Islamism; with the development of Monarchism, Representativism and Constitutionalism.

28. Those who despise Ideas and Ideals and who willingly make intellectual contraband of them; those who see only the "factish," "actual" and "real," and would cherish and flatter the outlived past; those are they who look at the ballast in the ship of life, as though it were its cargo.

29. Speaking of the vision that held him; that of the Divine Life in the life of man, Krause, as his career was closing in 1827, made the note:—"Now is the time when one should proclaim to the 'Powers that be';—'Who does not take possession will be possessed'; and 'Those who there sit and judge will themselves be judged.'"

30. The dust-clouds which have been raised on the way of the life of Humanity will sink of their own weight;—the newly spread mist there risen from the abyss will be dissipated under the light of knowledge;—the old night which the wishes of fools would have drawn again over the vision of Humanity will remain hidden in the depths. Now, the morning dawn, not the twilight of closing day, has come.

V.

THE AIM OF THIS MEMORIAL RECORD

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I have not prepared this memorial believing in Krause as a devotee believes in his prophet. But I have intended to offer for him the honor, in English speech, of my esteem for him, as not only a profound and prophetic philosophic thinker, but especially of his being a typically heroic leader among intellectual pioneers, and of his having attained in spiritual insight and living the loftiest heights.

The cruel hostility and persecution under which Krause passed, his life throughout; originating and furthered, in the main, because of his becoming *persona non grata* to the aggressive autocracy then dominating a large part of his home-land, induced for after times a serious indifference towards his memory and neglect of his teachings. As it was, his message for a long time met with but few fairly disposed or unprejudiced hearers in the German States. Probably the "purism" of much of the speech in which his advanced, synthetic reasoning was embodied, as a means for what he believed to be his most effective philosophic service, was, as we have noted, somewhat an obstacle in the way of attracting an already antipathetic public. This fact has led even the friendly Erdmann to say, in his generous critique, it was an "irony of fate that Krause's writings had found more acceptance in Germany after his thoughts had been given expression in foreign speech;" as in Belgium, France, Spain and Italy. However, whatever the reason, for many years, Krause's voice was heard among his fellow countrymen, excepting with a devoted few,—themselves neglected, also—either to be ignored, or to be superficially interpreted, or to be badly misunderstood. Even until quite recent years historians of philosophy excepting a few, like Erdmann and Ueberweg, and, prominent expositors of philosophic thought, excepting some fair thinkers, like Eucken and Pfleiderer have been seemingly so circumstanced or so educated as not to give time to get an intelligent and just understanding of this wonderful and wide-traversing intellectual, ethical and spiritual pioneer. Consequently, confronted in the lapse of the years by this barrier of antipathetic conditions, Krause has appeared—when he has appeared at all in records of man's intel-

lectual progress, like encyclopedias and philosophic reviews,—either as a negligible echo of some unworthy prophet of the past; or as a visionary for whom no follower of scientific advancement today need have fellowship. Probably no other writer of really great and original worth as an intellectual and spiritual leader, has received in historic records the neglect or the hostility of ignorant judgment that has been given to Krause. And, still more, (recalling Erdmann's comment,) probably there is no intellectual prophet who has been given the high importance in the world's evolving thought for both the present and the future that is shown by the large number of intellectual purveyors "who, without naming Krause, plunder him."

Yet, at the last, the way has begun to open for a clear hearing and justly intelligent judgment of Krause's beneficient message. The political antagonism that beset him and those who found leadership in his thinking has of late years wholly failed at its source; his memory has been received and crowned with the highest eulogies by the great Fraternity which once was led to place effective obstacles in his way; and today an increasing number of students in philosophy, social order, civic progress, international amity and organization and theologic beliefs are turning their studies into ways where his achievements will be sure to meet them and, possibly, give cheer and light for their work.

Even idealist though he was, raised to a superior degree and confident of the permanent necessity of ideals in thought and life, it is especially memorable that he was in equally high degree a strictly observant student of fact and phenomena and an unhesitating worker with the methods of so-named modern "men of science." No one has ever made more requisite to the attainment of human knowledge than he, the strictest and most comprehensive research among the phenomena of nature in their totality; or pursued the objective study of man in physiological psychology and in all other of the manifestations of his being. Krause was a persistent defender of the use of analysis and induction as basic and necessary in all primary, or introductory seeking for knowledge. He was an evolutionist in the processes of the Universe, in the most real sense that this word now covers. In his works, definitions and comments upon the evolutionary process in Nature

and in Mankind are to be found, even anticipating propositions that have been made commonplace in "modern science."

If, further, he was convinced that he must elaborate a "doctrine of ideas;" make use of philosophic synthesis and deduction, and hold by rational vision a necessary system of categories through which human knowledge could be carried into a fully rounded System of Knowledge, as in his "Doctrine of Being" the *Wesenlehre,* then there was opened for him a great mental province for whose existence and use it was his right and duty to show justification if he could. This fact gives no reason for excluding him from a fair discussion of the factors involved in securing a true comprehension of thought and a leadership for life. Rather may it be claimed that his specific reasoning should be fairly and adequately investigated and understood and proved; thereby giving it the place in human history it should with justice receive.

Fortunately, at present in many standard libraries in both England and America, though the books are still in German print, direct acquaintance can be made with Krause's research and judgments. Forty or more different treatises by him, mostly published by disciples and friends, are preserved there. In the late "Dictionary of Philosophy and Psychology," (third volume,) edited by Prof. James Mark Baldwin, a long list of books by Krause and by many of his disciples is given. In most standard libraries the pertinent works referred to and quoted from in these pages may also be found;—particularly accessible are the English and French treatises there named.

In furthering more definitely the aim of this record, however, I will name three of Krause's own publications, as, together, giving a good introduction to his method in the beginnings of philosophic study. First, I select his *Erneute Vernunft Kritrik,* or "Renewed Critique of the Reason"; next, his *Psychische Anthropologie* or "Psychical Anthropology"; and then his consummate treatise, the *Geist der Geschichte der Menschheit* the "Spirit of the History of Humanity." This last named work, however, should be read and in large part estimated in the light of the natural science of the time in which it was written. Were its author writing it today, I am confident that he would frankly utilize in it, without violation of its essential philosophic idealism much of the demonstrated knowledge that has since Krause's life-

time followed scientific research. No one, we know, has ever been more insistent than he that the approved products of exact scientific observation, experiment and classification should have place in whatever systemization of ideas may be given form. "Ideas and Experience must harmonize" was a positive dictum in Krause's intellectual creed. His conviction concerning method, as we have seen, was that it must be regulated by both analysis and synthesis; by both induction and deduction; by acceptance of both facts and ideas; by objective discovery and subjective reflection in a harmonious construction;—the process invariably starting with observation and analytic induction. He is historically the master explorer, the forefront pioneer in science and philosophy who literally prescribed, as conditions needed for the full rounding of human knowledge, the harmonious co-operation of both observation and reflection, of both "science" and "philosophy." Historically, the failure, in man's search for knowledge, to insist upon this need as a regulative principle, has all along been the source of the two main alien antipathetic groupings into which the seekers for knowledge for mankind have been divided, ever since philosophic thinking had its beginnings in far away antiquity, and at length received their typical separation in the later centuries in the so-named "Positive Science" of the experimental, *a posteriori* Philosophy named, because of Lord Francis Bacon, "Baconianism; and in the so-named "Metaphysic" of the deductive, *a priori* Philosophy named "Cartesianism" because of its typical exponent, Rene Descartes. But by Krause both "Positive Science" and "Metaphysic" were given full right to be; and by him, with their respective rights clearly recognized and preserved, were both subsumed in union under one Absolute Principle to become man's one, whole, fully-rounded and permanent System of Knowledge.

Concerning the practical bearings of Krause's *Wesenlehre,* I wish to turn attention especially to the two volumes I have freely quoted from, *Die Neue Zeit,* "The New Age" issuing from the "Philosophen Congress" of 1870-74, "for the further Culture of Science and Life." In these books are many articles, the work of men and women who were intellectual and moral leaders in Germany at the time, that are the simplest and most comprehensive expositions I can now refer to of Krause's thinking as a prophetic

philosophie reasoner and as a social teacher and leader. In these luminous essays one may see clearly what Krause thought of the right organization and conduct of Human Society and of the basic ideal of Humanity. They show well his notions of the State, of the Church, of Education, and of Art. His judgments upon War and Peace are fully set forth here. So, also, are his reflections upon the deep-reaching problems which today are becoming aggressive, or portentous everywhere, arising from the development of Labor, of Industry and of Commerce and Internationalism. So also are his reflections upon such social agitations as those affecting the relationships of women to human life generally, given; and upon such matters as prison reform, the treatment of the poor, the blind, the idiotic, the insane, the victims of abnormal appetites and impulses, and many other problems affecting Humanity as individuals and society. Indeed, in these scores of essays a truly "New Age" seems to have been announced to Mankind and to have been sanely entered. I gladly commend to any who would gain in some good measure a just appreciation of the far going ventures and achievements of this heroic pioneer for human thought and life these comprehensive volumes on "The New Age" issued from the Tempsky Press in Prague of Austria, about fifty years ago. With this reference my memorial record of Krause may end, repeating for its close, a reflection that the philosopher himself made as he was about to pass from his earth-life:—

"It is my earnest care that, with God's help, what I teach shall be true, good and beautiful,—yes, divine. Whether it shall be so acknowledged by those who live with and after me depends upon the Divine Providence, and, in part, upon Man Himself."

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